The original home of the Germanic tribes.

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> "I would like to consider the Germanic tribes themselves as original inhabitants" (Tacitus: Germania, 2).

No battle is as stubborn and protracted as the one for the truth," says Ludwig Wilser in his latest book: "The Germanic tribes. Contributions to Ethnology". Eisenach-Leipzig (Thür. Verl. Anst.). For almost twenty-five years Wilser has been leading a courageous and fearless battle for a truth that is the greatest shame of the German people, if you will, of all of humanity. It is the battle for the European original homeland of the Aryans and of all culture.

It was a special branch of philology that took it upon itself to divide humanity according to language, by equating language with race, by speaking of an Indo-Germanic, Semitic, Chamitic, or even of a French and German race, separating what belonged together, sticking together what was incompatible and only causing confusion, strife and conflict.

If we want to approach the racial question, we must first be clear about the concepts of race, people and state. Wilser says in brief but exhaustive and completely clear words in his book: "Race is a purely scientific concept, people a linguistic-historical concept, and state a legal-political concept." We can now move on to an objective study of races. What "race" is is therefore not determined by language or philology, but by anthropology, archaeology and older history. From an anthropological point of view, the following racial characteristics come into consideration in descending order of importance: skull, color and stature.

"Language, however important it is in the life of a people, cannot be considered a racial characteristic, since it is generally passed on from parents to children, but is not inherited: one can change it like a rod, while no one has ever got out of his skin, however often one might wish to do so in anger." Wilser has arranged his topic according to this clear plan.

In the scientific part he defines the individual races and then proves on anthropological, prehistoric archaeological and historical grounds that the Aryans, i.e. white people in the scientific sense, originate from Europe and that the Germanic people are the ancestral people of the Aryans. Since the term "Aryan" can easily be misunderstood, he suggests the term homo Europaeus for this race. The homo Europaeus is tall, long-headed, blond, blue-eyed, with a prominent nose and a delicate complexion. These characteristics are preserved in their purest and most complete form in Denmark and Sweden. The skeletal findings prove that this type of human has been present in these regions since the Stone Age. It is still possible to object that this race of people immigrated to northern Europe in ancient times. Wilser refutes this objection with the following very accurate argument. Since we must imagine that the earth's own heat was greater in earlier epochs than it is now, the temperature suitable for today's living world must have first occurred at the poles. The organisms first arose at the cooler poles, while the saxony belt surrounding the poles did not permit the development of life. Since Europe and America were connected at that time by a land bridge, called "Arctogaea" by Wilser, and the land of the South Pole was never connected to the mainland, only the northern zone can be considered as the home of land animals and humans in general. Within this zone we must again look for the point where animal life has reached the highest stage of development, because that is where it originated. Wilser uses the following very instructive comparison: If we let sand trickle out of a funnel onto a flat surface, a hill is formed that is flattened on all sides and is

highest where the first grains of sand have fallen. If the assumed center of development of the higher animals had been surrounded by mainland with paths accessible to emigrants in all directions, the most highly developed vertebrates would have to be found in the middle and the lowest vertebrates in the outer edge belt." These faunistic border areas, "New Zealand, Australia, Madagascar, the southern tip of America, where the puffin, the tuatara, the kiwi, primitive mammals, marsupials and semi-species still live", are in fact situated in such a way that only the "Arctogea" assumed by Wilser can be the center of distribution. This assumption is, however, reinforced by another fact. The lowest human races, the Australians, Andamans, Veddas, Bushmen and Fuegians, also live in the listed border areas, while the leading cultural nations are still located in the center, in northern Europe.

The home of a race is only to be sought where it is represented in its purest form, and this also applies to the white race, especially in northern Europe. Wilser says, referring to findings dating back to the Stone Age: "While in the rest of Europe, hybrid races in the most varied mixtures had formed from the remains of the original races and the hordes of round-headed people who had pushed in from the east after the ice had advanced, new arrivals of pure and noble blood kept coming from the north." In very recent times, however, a particularly decisive argument has been added to the arguments mentioned above. In his "Studies on Pithecanthropus erectus Dubois"[1], in the Journal of Morphology and Anthropology 1899, Schwalbe draws attention to the closely spaced eyes of the Old World races, which thus stand in stark and irreconcilable contrast to the white man with his broad forehead and highly developed nose. The yellow race, on the other hand, like the black race, has flat noses and the Mongolians have eyes that are set close

1 Animal-man whose remains were found by Dubois in 1891 near Trinil on Java.

together. It is precisely through the position of the eyes that white people document their western homeland, according to Wilser, their descent from the "Arctogäa".[2]

What makes the study of race difficult and does not allow the wild conflict of opinions to calm down is the fact that white people have been hybridizing with other elements since time immemorial and that today we can no longer even speak of pure races. Wilser aptly observes: "If we want to be too precise, we will get more and more races, individual anthropologists up to 60 and 70, and that does not serve science. A few, but clearly defined basic races, that is what we need." According to this principle, Wilser, and everyone must agree with him, sets up two more human races: homo niger, the black human, and homo brachycephalus, the broad-headed, or yellow, human. However, one must be careful not to draw a sharp distinction in this system. The race homo niger, like homo brachycephalus, has been found in Europe since ancient times, naturally already mixed with homo Europaeus.

Wilser calls the mixture of homo Europaeus with homo niger homo mediterraneus, i.e. the human type living around the Mediterranean, to which he includes the Basques, Iberians, Ligurians, Sumerians and Semites, who have not yet been properly classified ethnologically. He calls the hybrids between homo Europaeus and homo brachycephalus, because they are particularly common in the Alps homo alpinus.

The old myths do not tell anything wonderful if they are interpreted anthropogonic. For example, the Rigsmal, probably one of the oldest Edda songs, contains nothing other than an anthropogony that agrees with the most modern anthropological research results, according to which the noble "Aryan race" (Rigr) mixed with two inferior human races (homo niger and brachycephalus). Jordan

2 The "Arctogea" is undoubtedly identical with Atlantis. Compare my note in "The Free Word" III, No. 19.

tells us that Gothic sorceresses mixed with ugly forest fauns (fauni ficarii[3]) and that the Huns arose from them.

This type of racial mixing and its local grouping is unthinkable if the original home of homo Europaeus is relocated to Asia, as has been done so far. It is then incomprehensible that white man, who was better organized from the beginning, would have chosen the inhospitable and cold Europe when he left Asia with the other races, leaving the subtropical and tropical zones to the weaker races. Tacitus already remarked in the passage quoted at the beginning that he considered the Germanic peoples to be aborigines, since hardly anyone would have had any desire to immigrate to this inhospitable country. This is an argumentum ad honimem, which also has the advantage of being very old.

If white man comes from Europe and the anthropological results are correctly interpreted, then the cultural-historical findings must also prove European descent. A priori, one can make a consideration here:

The race that migrates and subjugates the other races must be in possession of more perfect technology. On the other hand, the findings must show a gradual, organic development of art and technology, of animal husbandry and agriculture in the original homeland of this race. None of this can be proven by Egyptian, Babylonian, Chinese or American culture. The home of our bread plants and our domestic animals, especially the home of the horse, is Europe. Only in Western and Northern Europe can the gradual development of culture be traced in an uninterrupted upward line. The roughly hewn flint of the Old Stone Age developed into an increasingly useful tool and weapon; The transition from the Old Stone Age to the New Stone Age is conveyed by the artifacts found in the Danish Kjökkenmöddinger (piles of kitchen waste on the sea coast). In Northern Europe

3 D. i. ape-men. Compare my treatise "Anthropozoon biblicum" in "Quarterly Journal for Bible Studies", Berlin, Calvary, I, Issue 4.

alone we have a rich and systematic yield of polished stone tools from the New Stone Age. The most important advance in human culture, the transition from stone to metal, also took place on this soil. The Bronze Age is inconceivable without a preceding Copper Age and without the presence of tin. The section "Copper and Ore" is one of the most brilliant and convincing parts of Wilser's book, because it shows us how the polished stone tools became the models for the first copper tools. It is the lasting merit of the knowledgeable Austrian researcher Matthäus Much to have proven a Copper Age for Europe in his book "The Copper Age in Europe and its relationship to the culture of the Indo-Germans", 2nd edition, Jena 1903. The same researcher draws attention to a particularly convincing discovery in his "Home of the Indogermans", Berlin, 2nd edition 1903, when he writes: "Finally, of no small importance is a hammer made of unmixed copper found in Scania, the form of which is represented in numerous forms among the ... hammers made of stone".... "However, in accordance with the natural course of development, it can be assumed that the copper hammers lead from the stone hammers, which are so close, to the more distant bronze hammers." The import of these metal objects is all the less likely, since we have preserved cast spoons, casting moulds, etc., and old copper mines with native ores (Mitterberg and Kelchalpe[4]) in the Alps and at Falun, Atvidaberg, Höraas on the Scandinavian peninsula) have been proven. The invention of bronze is only conceivable in Europe, since tin was only known to the ancients in England (perhaps also in the Fichtel Mountains). Wilser can therefore say with full justification: "The assumption that with the migration of Aryan peoples from Northern Europe since the Stone Age, Aryan culture also spread across Europe and the neighboring regions of other parts of the world brings new, previously unknown clarity and overview to the study of antiquity." But the various historical reports that speak

4 M. Much: “Prehistoric mining in the Alps”. Journal of the German and Austrian Alpine Club 1902.

clearly and distinctly of a Nordic homeland for the Germanic tribes are just as understandable to us. Apart from the passage by Tactus, the profound passage in Jordan (On the origin and deeds of the Getaeans or Goths IV, 26) is particularly worth mentioning, where it says: "It is said that the Goths once came from this island of Scanzia (southern Sweden), the workshop of the peoples (officina gentium) or certainly the womb of the human race, with their king Berig." Other passages, as well as the lovely treatise on the Nordic origin of writing, which Wilser links with the runes, as well as linguistic studies which also demonstrate the great age of the Germanic language and the European origin of the "Aryans", must be read in Wilser. In this book, Wilser has given the German people back their greatest and lost glory, their great and glorious past. It was not easy to unearth the treasure, and amid hostility and struggles of all kinds, the view of the European origin of the Aryans and the culture and significance of the German people as the ancestral people of the Aryans, advocated by Wilser, Penka, Much and others, prevailed.

The beauty of the Goths and Vandal women was greater than any man had ever seen (Procopius: Gotenfrieg III, 2). Julius Capitolinus calls Maximinus' wife "as if she had descended from heaven" (velut divinitas lapsam), Gregory I thought the English boys were like "angels" because of their graceful faces (Bede's ecclesiastical history of the English nation II, 1).

This is what has drawn our neighbors' hatred from the earliest times, that we are "greater than them in body and soul. We had to be made smaller, both in history and in the present, so that the Romans could see their foot on our necks with their pseudo-Christianity, which has nothing in common with the teachings of Jesus. A witch hunt against the Germans is just beginning again. At this moment we must rally around men like Wilser, who have viewed race in the light of

science, not through party glasses, and remember the words of Schenkendorf, which Wilser presents at the beginning of his beautiful book:

Let us form an alliance here,
To renew our past;
From the tombs, from the writings
To free their spirits.